

MODERN ERA OF GANDHI'S PHILOSOPHY & EDUCATION

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ABSTRACT

In India & the world today, Gandhi's Philosophy contributes to various parts of life as well as is included in education, politics, socio-culture etc. The main purpose of the paper is to highlight Gandhi's philosophy which is correlated with the modern era of human society. Gandhi acted as spearheads of the educational renaissance in India. His philosophy was deep-rooted in idealism & spiritualism. His philosophy of education points out the total development of human life which is associated with the modern epoch of India as well as the world today. Gandhi's philosophy emphasizes the manual work & place for 'learning by doing', that is, including with craft work, community living & natural study as elements of curriculum. He set up independent educational institutions practicing their views. One started at Wardha. He is totally opposed to socialism like Marxism, he tries to put the structure of the society to be built upon moral principles, humanitarianism & equality. He was a versatile philosopher, believed in God, truth, love, Ahimsa, Brotherhood of man, true education & also focus on equal opportunity between male & female. Today, education is considered from the one side of all-around development as well as investment in productive capacity that should benefit the economical aspect of society. True education removes all obstacles and makes the society white in an open light. In a modern society which is reflected by the views of Gandhi's philosophy of education. It seems that Gandhi's philosophy holds relevancy due to this contemporary community.

Key Words: Gandhi's Philosophy Thought, Relevancy, Education, Modern Era

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INTRODUCTION

Education is the process of acquisition of knowledge, developing skills, growing up productive capacity, removing all kinds of barriers & also preparing the good human being of the family as well as the community. In the 21st-century, education plays an advanced role to develop society. The essence of all the greatness of M. K. Gandhi is in the social, economic & political field in his philosophy of life, deep & profound, saturated with idealistic & spiritualistic doctrines. In order, Gandhi's philosophy blends between idealism, naturalism & pragmatism which are followed by the new trends of present society. Amongst the contemporary philosophers of India, he stands supreme as a practical philosopher who believed not in theorizing but in putting it into action throughout the practical field. It seems to recognize the present era of comprehensive education also plays two roles—one is to build up the knowledge & another one is to develop the practical skills of action. The educational principles of Gandhi are propounded & emanated from his general & social philosophy. In a modern concept, the aims of education, the curriculum, the teaching technique, the financial aspect of education & educational planning for the whole country, all these are directed by Gandhi's philosophy of life.

OBJECTIVE OF THE STUDY

The present study focuses on Gandhi's philosophy of education which is associated with the present era of the modern phenomenon of society. Gandhi's philosophy is interconnected with idealism, naturalism & pragmatism that is associated with the process of education. It helps in the accretion of knowledge & develops action skills. He opposed socialism, & created a free, equal society. On behalf of today, the communities also prefer the equalization of educational opportunities for all. So, the study highlights that Gandhian thought reflects the present content of the society.

METHODOLOGY OF THE STUDY

The study is based on a qualitative approach to research. The data are collected from secondary sources, like books, review journals, magazines & databases of various websites. For the purpose of study, a researcher is trying to establish Gandhi's thought of philosophy & view of education which is followed by the present content of the education system. The data are examined in detail on behalf of Gandhi's philosophy of education in a relevant aspect of modern periods.

DISCUSSION OF THE STUDY

The study discusses in two parts Gandhi's view of philosophy & another part is the effectiveness of Gandhi's philosophy of education due to this content of the 21st century.

GANDHI'S GENERAL PHILOSOPHY OF LIFE

Gandhi was a practical philosopher, who believed not only in the theoretical context helping in building up the knowledge, but also in practical skills also help to grow up the experience. His philosophy is both deep & wide. While he enters the depths of the human heart, he traverses the extensive field of life. According to M.K Gandhi, "Man is the maker of his own destiny, & I, therefore, ask you to become makers of your own destiny."

Few Components of his Philosophy

Supreme God

Gandhi believes in an idealist view of philosophy; therefore, he believed in Almighty God, the ultimate reality & Supreme Ruler. According to him, "God is indefinable, mysterious power that pervades everything. God's presence is proved not by extraneous evidence but in the transformed conduct & character of those who have felt the real presence of God within." Most probably he surrendered himself to him & got divine revelation from him for his daily actions.

Spiritual Being

Gandhi believed in the spiritual essence of human beings, which are the common factors for all. "What thought we have different bodies. We have but one soul. The rays of the sun are many through refraction, but they have the same source. All humanity is therefore one. All are brothers."

Realization as the Goal of Life

The function of education is to enable the individual to realize this unity within him or herself & to establish a harmony between his or her nature & the ultimate nature of the universe. According to Gandhi, through the intimate connection between matter & spirit, material possessions, which are merely a means, never an end in themselves. Up to a point they are essential, but their pursuit for more sense of enjoyment etc. is slavery which results in loss of personality.

Love

Gandhiji's religion was the religion of love. He possessed unstable love for mankind. Hence, he preached that only the law of love should guide all life. It's through love that we can attain truth. Gandhi starts the political & social revolution & promotes the inherent love of humanity. He said, "To see the universal & all prevailing spirit of truth face to face, one must be able love the nearest of creation as oneself."

Truth & Ahimsa (Non- violence)

Truth is the highest goal. Formerly, Gandhi used to say, God is truth. Truth is not merely a quality which manifests itself in word & deed; it has a divine significance. Thus, truth is manifested both externally & internally; it's expressed through the inner voice, the call of condolence. Gandhiji believes in the practical application of the principle of truth in our daily behavior. He also believed in social truth in all our dealings with our fellowmen.

Hate & violence can be defeated only through love & non-violence. Non-violence is bound to triumph because it corresponds to the invaluable moral laws of the Universe. Non-violence, truth & Love are identical. Ahimsa & Truth are so intervened that it's practically impossible to disintegrate & truth & separate them. Ahimsa is not a negative attitude; it is a positive attitude of tolerance, patience, perseverance, self-sacrifice & self- suffering.

Satyagraha

The practical application of Ahimsa is Satyagraha. It is a 'method of securing a right by personal suffering & not inflicting injury on others.' The principle of Satyagraha & Ahimsa was applied by him in the field of politics, & a number of conditions favored its growth & success. The conditions were the absence of armed force in the Indian masses, the cast restrictions on non-Kshatriya Hindus, regarding the use of weapons & the Hindu doctrine of Karma. By Gandhi, through the application of the principle of Ahimsa & Satyagraha, there was a bloodless revolution of the history of the world. It's a moral force to understand the reason, probably no place for physical force in here. Towards the view of Gandhi, Satyagraha is the most powerful weapon & refers to important methods.

GANDHI'S SOCIAL PHILOSOPHY OF LIFE

A social order based on truth & ahimsa would banish every type of exploitation – social, economic, religious or political. In such a society even women should enjoy equal rights as men do. Gandhi found the Indian culture with their moral code, idealism, tradition, social system, religious outlook, receding in the background under the fast-growing glamour of Western culture. Being completely dissatisfied with such a state of affairs, Gandhi stood for a new social order, for which he advocated the following fundamental principle, these are:

Brotherhood

The brotherhood of mankind, the organic unity of the whole human race, was a matter of profound conviction for Gandhi's philosophy. Therefore, he despised all the artificial barriers of caste, creed, colour, birth, religion, wealth & power; he raised the vocal alarm against untouchability & preached a common religion. Gandhi wanted a classless society, a Sarvodaya Samaj, in which every individual got an equal opportunity for their development.

Citizenship

Gandhi wanted to recreate society for freedom, justice, & fraternity for all. Each individual must be trained to be a useful

citizen, shouldering the responsibility & fulfilling the duties for them & society.

Economic Equality

Gandhi knew that industrialization had brought in its tail the lure of mass production, over- profits, exploitation, accumulation of wealth, evils of capitalism, poverty of the worker. He found village worker's life & profession becoming insecure, village population moving area, & indigenous craftsmanship, cottage industry for rural profession & being annihilated. He discovered that the growing industrial society was cutting at the roots of the economic prosperity of the village community & also the human ideal & humanitarianism. He addressed the decentralization of capital, promotion, distribution of wealth & income among the masses, absence of competition, cooperation & encouragement of the native skill of the craftsmen.

GANDHI'S EDUCATIONAL PHILOSOPHY OF LIFE

The real education has to draw out the best from the boys & girls to be educated. According to Gandhi, "By education, I mean an all round drawing out of the best in a child & man-body, mind & spirit." There are several factors that determined the educational philosophy of Gandhi, these are

- Gandhi emphasizes that educational experiment at Tolstory Farm, at Sabarmati & Sewagram Ashrams.
- Disappointed due to the prevailing system of education.
- Recreate the new society in which there are no unwanted barriers covering the area.

A few Principles of Gandhi's Thought Relate to Educational Philosophy

Free & Compulsory Education

Gandhi wanted the age of 7-14 years of people should be free & compulsory education for every individual. His address did not stop only primary education, it continues to elementary up to Matriculation Standards. He advocates that the state should shoulder the responsibility of school education & funding the finance.

Craft-Centered Education

Gandhi believed that the highest development of mind & soul was possible only through handicraft. He did not want to teach the handicraft side by side with the liberal education. Gandhi advocated that the whole process of education should be imparted through the industrialization concept. He wanted education to be self-supporting & productive. The manual training should consist in producing articles which are marketable or saleable. The money should be spent on the salary of the staff. According to Gandhi, the self-supporting aspect of education demands a solution to the financial crisis of mass education. A productive craft was the only solution at that time.

Self-Supporting Components

By addressing the self-supporting aspect, he has never wanted the craft to be made by the be-all & end-all of instruction, thus, sacrificing the educative & cultural objectives of education. He believed that the right kind of teachers would teach the child the dignity of labour & those children would regard the craft as an integral part & means of their intellectual growth should be developed.

Education must be followed by the Mother Tongue

Gandhi believed that mother language would enable the child not only to understand clearly the rich heritage of people's ideas, emotions & aspirations but also enable the child to express themselves effectively, clearly & lucidly.

Education must be based on Non Violence

Gandhi addressed the conviction in non-violence, so he wanted it to be based on non-violence society. In this society's politics, economics & education must stand on non-violence, truth & justice for all.

CONSEQUENCES OF GANDHI'S EDUCATIONAL IMAGE APPLICABLE IN 21ST CENTURY

Gandhi was a versatile philosopher, he addressed the fact that education is based on the essence of philosophical, psychological, sociological & economic content of study. Nowadays, these concepts are being developed due to developing the aims of education, curriculum, teaching methods, evaluation as well as the whole system of education.

Aims of Education

As an absolute idealist, Gandhi believed in the spiritual aims of education. He addressed all round development means, the development of the body, mind & spirit. According to him, "an all-round drawing out of the best in a child & man-body, mind & spirit." "True education should not be based on material power but in spiritual force." All round development implies harmonious development of human personality in a balance manner, i.e., hand, head & heart. Development of either two, neglecting one aspect of personality leads to lop-sided education or incomplete education. Harmonious development of all powers & faculties was the chief goal of his scheme of education. He emphasized this type of development as the child could adjust himself or herself, his occupation & environment adequately. Gandhiji also advocated the self-supporting system of education. In order to modern epoch education that will help one to be self-supporting in life, which implies that the child of tomorrow's adult would not be a drag on the society. Towards this system of education, turn into a self-sufficient entity & kind of insurance against unemployment. The 21st century likes to address the productive sense of education which was followed by Gandhian thought. Therefore, it consists in the fact that the ultimate education is to impart training in citizenship, build up the character, and give professional training & culture. Gandhi emphasized character-building as the central purpose of education. It helps with the cultivation of moral values such as individual life, strength of conviction, inner-discipline as well as the greatest interest of the society of mankind, which is followed by the content of a modern society. With all respect, Gandhi's advocacy of the complete living principle should be applied in the present context. Since life is unpredictable & beset with a plethora of problems & difficulties, education should aim at preparing them to face the problem & adopt every situation easily. It consists in preparing for complete living that should adjust them to the environment. So, the success of democracy is needed of training the pupils for budding citizens in citizenship qualities. Gandhi was alive to the need for each individual. Hence, he signaled economic self-sufficiency as one of the most important fruits of a good education. In a present span of time, productive education would bring about economic prosperity & enable people to choose an independent career, be self-sufficient & contribute to society by acting as economic producers. Gandhi synthesized the individual & social aims of education. He wanted a society in which all individuals will have to play their part for the good of the whole, without losing their individual characters & identities & balance between the ideals of social service & individual development. In a modern concept, the aims of education wish to follow the synthesis between an individual & social perspective of the community.

Curriculum

Gandhiji advocated the complete overhauling of the curriculum. He suggested a broad-based & integrated curriculum for

realizing the objectives of education & developing the whole man. Gandhiji included the following aspects due to the scheme of the studies.

Basic Craft- In order to his point of view, craft should help them to develop their action skills. Which were included as agriculture, spinning & weaving, cardboard, wood & metal work, grading, business practice, book-keeping etc.

Mother Tongue- He opposed English & other foreign language & wanted to establish the mother language that should help them to raise themselves up.

Mathematics- Concerning numerical & geometrical problems connected with craft & community life. Besides, learning four basic rules like, sincerely working out the problems arising out of craft work & gardening.

Social & General Science- Gandhi advocated introducing subjects like history, civics, geography that helps them to acquire knowledge. General science like physics, zoology, chemistry, physiology also helps them to develop themselves.

Music & Drawing helps them to develop their creative sense of humor.

Today, also follow Gandhi's view of educational philosophy. Towards the modern education, education should be related to the environment of the child. It emphasizes that the entire subject remains concerned with society needs & also with individual needs. In this present time, it hindered to understand & obstructed clarity of thought & put a check on self-expression. In the present concept of education, education, the topic of education concerns the productive sense, so it needs to be about being about vocational training & cost effectiveness of learning. In the modern sense, education & economics are related to each other; therefore, education shall remain to consider the effectiveness of investment & should be benefited by the investment. Now a day, curriculums are developed by the effectiveness of psychological, sociological & philosophical elements. In the 21st-century technology is the most important element of society which was considered by Gandhi's machinery concept of 'Charkha'. Towards the 21st-century education consists of a sense of creative knowledge. Therefore, the curriculum was introduced by music, craft, drawing which was related to Gandhi's educational thought. It consists in the fact that education plays the principles of cooperative activity, individual responsibility, initiative, accuracy, individual catharsis.

Strategies of Teaching

It's an effective element to the system of education, which develops the learner knowledge, motivates them as well as helps to modify the teacher's attitude. In order to present the lesson, teachers should apply the principle of correlation in different subject matters. This concept follows by Gandhian thought. He advocated all subjects need to be correlated with each other. In order, the principle should be that the start point & meeting point is correlated with the physical & social environment. Towards the present context, the educational system follows learning by doing a concept, which is developed by the learner developing knowledge & practical experience. Gandhi said that learning would be permanent if it was permeated by doing, which gives them the opportunity to handle a host of productive activities. Hence, the scheme of learning by doing is a very useful methodology of teaching which helps the learner gain practical knowledge & allows them to face all kinds of situations. Now a day, the project method follows this principle to enrich the learner performance, grow up their moral values, cooperative attitude, responsibility, initiative & accuracy. Towards the teaching methods, a teacher applies the various methods to the classroom environment as demonstration, lecture, discussion, interaction which are given by the Gandhian thought of educational aspect. Thus, it can be said that Gandhi's philosophy of education still

holds a promise for a better tomorrow in the modern scenario of rapid, scientific & technological advancement.

Role of Teacher

Today, a teacher should be a facilitator, a good communicator, sound in various knowledge, skill, enthusiasm, dedicated, instructor, friend, philosopher & guide. A person who makes a learner should be a good human being, a good moral character & a good sense of humor. Towards Gandhi's philosophy, he advocated that a teacher is the right person they should help in achieving the objectives of education. Teachers should be lovers of truth & non-violence & possess a sound of knowledge, skill, enthusiasm, patriotism, dedicated, love of children, & respect the dignity of individual & special training in basic education. Since then, it has been said that Gandhi's thought is still applicable due to this modern epoch of community.

Women's Education

Gandhi addressed that the education of little boys & girls could be more effectively handled by women rather than by men. For this purpose, there was a need to educate mothers. So, he highlighted that women should have the same facilities for receiving education as men do, & even special facilities were necessary. In the 21st century, this accommodation is fully supported by this society. According to Gandhi, to develop the society it is needed to educate both men & women, otherwise, the result is semi-paralysis of the country.

FINDINGS OF THE STUDY

In the present context, the Indian Education Commission (1964-66) also prefers Gandhi's thought, which is reflected by the integrated comprehensive education. The commission recommended, "In our country, a revolutionary experiment was launched by Mahatma Gandhi in the form of basic education. The concept of work-experience is essential. It may be described as a redefined of his educational thinking in terms of a society launched on the road to industrialization." On behalf of today, it's useful for productive work. Towards Gandhi's Basic Education which is related to today's technical education such as B.Tech, M.Tech, B.B.A, M.B.A, B.C.A, B.C.A etc. In order to Gandhi's skill & action activity that should help to develop the vocation skills & practical knowledge of a learner. Gandhian thought regarding the concept of women's education is fully supported in the 21st century. Gandhi recommended the equalization of education which is followed by the 1964-66, NEP (1986) throughout the present scenario. Gandhi's free & compulsory education (7-14 years) is enshrined in the Indian Constitution, Article 45. Gandhi's mass, religious, and free from cast education, which results are shown by the present community. Gandhi wanted to literate people in Indian because literacy is the one & only weapon to fight every situation. So, now a day Indian people have the highest literacy rate like approx 74.04% (Census of India, 2011). The formulation of Gandhi's scheme of basic education accompanies of the small-scale cottage industries in present India. Therefore, the study highlights that M.K Gandhi's relevancy in today's aspect is not only political, social, religious, it also accommodates the modern & traditional view of society.

CONCLUSIONS

The eternal and valid principles of Gandhi ji are very much prevalent in this modern society. These are valued by most of the people of India. As we know human beings are social animals & acceptance in society is very crucial, which can be achieved only through Truthfulness & Ahimsa. At present Basic Education of Gandhiji has the strength to inculcate values at all levels & now the cottage industry reflects the success of Basic Education in today's world. Lastly teacher, the person nurturing played a very crucial & dignified role to encourage, guide & telling everything about the movement of literacy to

the students which reflects Mahatma Gandhi's relevance in today's society. It is also therefore required to see whether people or institutions are following the path recommended by Gandhiji or not. Whether they are maintaining the discipline hold such meaningfully or told by Gandhiji. Hence it can be concluded in spite of any barriers by saying Gandhiji's principles hold their meaning in today's society.

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